

PART II

أَلْبَابُ الرَّابِعِ

إِنَّ رَحْمَةَ اللَّهِ تَعَالَى غَالِبَةٌ عَلَى غَضَبِهِ

CHAPTER FOUR

ON THE PRECEDENCE OF ALLAH'S
MERCY OVER HIS WRATH

١ / ١. عَنْ أَبِي هُرَيْرَةَ رضي الله عنه عَنِ النَّبِيِّ ﷺ قَالَ: لَمَّا خَلَقَ اللَّهُ الْخَلْقَ كَتَبَ فِي كِتَابِهِ
وَهُوَ يَكْتُبُ عَلَى نَفْسِهِ وَهُوَ وَضَعَ عِنْدَهُ عَلَى الْعَرْشِ: إِنَّ رَحْمَتِي تَغْلِبُ غَضَبِي.
مُتَّفَقٌ عَلَيْهِ.

1/1. According to Abū Hurayra رضي الله عنه, the Prophet ﷺ said,

“When Allah created the Creation, He wrote in His Book—and inscribes for Himself—that is near the Throne: ‘My mercy exceeds My wrath.’”

Agreed upon by al-Bukhārī and Muslim.

٢ / ٢. عَنْ أَبِي هُرَيْرَةَ رضي الله عنه عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّ اللَّهَ لَمَّا قَضَى الْخَلْقَ كَتَبَ عِنْدَهُ
فَوْقَ عَرْشِهِ: إِنَّ رَحْمَتِي سَبَقَتْ غَضَبِي.
رَوَاهُ الْبُخَارِيُّ وَالنَّسَائِيُّ.

2/2. According to Abū Hurayra رضي الله عنه, the Prophet ﷺ said,

“When Allah completed His creation, He wrote above His Throne: ‘Indeed My mercy precedes My wrath.’”

¹ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, Bk.: *al-Tawḥīd*, [Divine Unity], Ch.: “The words of Allah: ﴿and Allah warns you against Himself﴾,” 6:2694 §6969; •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Tawba*, [The Repentance], Ch.: “The Vastness of Allah’s Mercy and That His Mercy Precedes His Wrath,” 4:2107 §2751; •al-Tirmidhī in *al-Sunan*: Bk.: *al-Da‘awāt*, [The Invocations], Ch.: “Allah Created One Hundred Mercies,” 5:549 §3543; •Ibn Mājah in *al-Sunan*: Bk.: *al-Zuhd* [The Renunciation], Ch.: “What Is Hoped of Allāh’s Mercy on the Day of Resurrection,” 2:1435 §4295; •al-Nasā’ī in *al-Sunan al-kubrā*, 4:417 §7751.

² Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Tawḥīd*, [Divine Unity], Ch.: “﴿And His Throne Was on Water, and He is the Lord of the Mighty Throne﴾,” 6:2700 §6986; •al-Nasā’ī in *al-Sunan al-kubrā*, 4:418 §7757; •al-Ṭabarānī in *Musnad al-Shāmiyyīn*, 4:275 §3270.

Reported by al-Bukhārī and al-Nasā'ī.

٣/٣. عَنْ أَبِي هُرَيْرَةَ رضي الله عنه عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: إِنَّ اللَّهَ حِينَ خَلَقَ الْخَلْقَ كَتَبَ بِيَدِهِ عَلَى نَفْسِهِ إِنَّ رَحْمَتِي تَغْلِبُ غَضَبِي.

رَوَاهُ التِّرْمِذِيُّ وَالنَّسَائِيُّ وَابْنُ أَبِي شَيْبَةَ، وَقَالَ التِّرْمِذِيُّ: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

3/3. According to Abū Hurayra رضي الله عنه, Allah's Messenger ﷺ said,
“When Allah created the Creation, He wrote with His own blessed Hand, making it incumbent upon Himself: ‘Surely My mercy overtakes My wrath.’”

Reported by al-Tirmidhī, al-Nasā'ī and Ibn Abī Shayba.
According to al-Tirmidhī, “This is a fine authentic tradition.”

٤/٤. عَنْ أَبِي ذَرٍّ رضي الله عنه عَنِ النَّبِيِّ ﷺ فِيمَا رَوَى عَنْ اللَّهِ تَبَارَكَ وَتَعَالَى أَنَّهُ قَالَ: يَا عِبَادِي، إِنِّي حَرَمْتُ الظُّلْمَ عَلَى نَفْسِي وَجَعَلْتُهُ بَيْنَكُمْ مُحَرَّمًا فَلَا تَظَالَمُوا. يَا عِبَادِي، كُلُّكُمْ ضَالٌّ إِلَّا مَنْ هَدَيْتُهُ فَاسْتَهْدُونِي أَهْدِكُمْ. يَا عِبَادِي، كُلُّكُمْ جَائِعٌ إِلَّا مَنْ أَطْعَمْتُهُ فَاسْتَطْعِمُونِي أُطْعِمْكُمْ. يَا عِبَادِي، كُلُّكُمْ عَارٍ إِلَّا مَنْ كَسَوْتُهُ فَاسْتَكْسُونِي أَكْسُكُمْ. يَا عِبَادِي، إِنَّكُمْ تُخْطِئُونَ بِاللَّيْلِ وَالنَّهَارِ وَأَنَا أَغْفِرُ الذُّنُوبَ جَمِيعًا فَاسْتَغْفِرُونِي أَغْفِرْ لَكُمْ. يَا عِبَادِي، إِنَّكُمْ لَنْ تَبْلُغُوا صَرِّي فَتَضُرُّونِي وَلَنْ تَبْلُغُوا نَفْعِي فَتَنْفَعُونِي. يَا عِبَادِي، لَوْ أَنَّ أَوْلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجِنَّتُمْ كَانُوا عَلَى أَنْفَى قَلْبِ رَجُلٍ وَاحِدٍ مِنْكُمْ مَا زَادَ ذَلِكَ فِي مُلْكِي شَيْئًا. يَا عِبَادِي، لَوْ أَنَّ أَوْلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجِنَّتُمْ

³ Set forth by •Aḥmad b. Hanbal in *al-Musnad*, 2:433 §9595; •al-Tirmidhī in *al-Sunan*: Bk.: *al-Da'wāt 'an Rasūl Allāh* ﷺ [The Invocations from Allah's Messenger ﷺ], Ch.: “Allāh Created One Hundred Mercies,” 5:549 §3543; •al-Nasā'ī in *al-Sunan al-kubrā*, 4:417 §7751; •Ibn Abī Shayba in *al-Muṣannaf*, 7:60 §34199.

كَانُوا عَلَى أَفْجَرِ قَلْبٍ رَجُلٍ وَاحِدٍ مَا نَقَصَ ذَلِكَ مِنْ مُلْكِي شَيْئًا. يَا عِبَادِي، لَوْ أَنَّ أَوْلَكُمْ وَأَخْرَكُمُ وَإِنْسَكُمْ وَجَنَّكُمْ قَامُوا فِي صَعِيدٍ وَاحِدٍ فَسَأَلُونِي فَأَعْطَيْتُ كُلَّ إِنْسَانٍ مَسْأَلَتَهُ مَا نَقَصَ ذَلِكَ بِمَا عِنْدِي إِلَّا كَمَا يَنْقُصُ الْمِخْيَطُ إِذَا أُدْخِلَ الْبَحْرَ. يَا عِبَادِي، إِنَّمَا هِيَ أَعْمَالُكُمْ أَحْصَيْتُهَا لَكُمْ ثُمَّ أَوْفَيْتُكُمْ بِهَا. فَمَنْ وَجَدَ خَيْرًا فَلْيَحْمِدِ اللَّهَ وَمَنْ وَجَدَ غَيْرَ ذَلِكَ فَلَا يَلُومَنَّ إِلَّا نَفْسَهُ.

رَوَاهُ مُسْلِمٌ وَالتِّرْمِذِيُّ وَابْنُ أَبِي شَيْبَةَ، وَقَالَ التِّرْمِذِيُّ : هَذَا حَدِيثٌ حَسَنٌ.

4/4. According to Abū Dharr رضي الله عنه, the Prophet ﷺ narrated from Allah, the Blessed and Exalted,

“O My servants! I have forbidden oppression for Myself and have made it forbidden for you, so do not oppress one another. O My servants! All of you are astray except those whom I have guided, so seek guidance from Me and I shall guide you. O My servants! All of you are hungry except those whom I have fed, so seek nourishment from Me and I shall feed you. O My servants! All of you are naked except those whom I have clothed, so seek clothing from Me and I shall clothe you. O My servants! You sin by night and by day, and I forgive all sins, so seek forgiveness from Me and I shall forgive you. O My servants! You will never attain to harming so as to harm Me, and you will never attain to benefitting so as to benefit Me. O My servants, were the first of you and the last of you, the human of you and the jinn of you, to be as pious as the most pious heart of any one man of you, that would not increase My kingdom a bit. O My servants, were the

⁴ Set forth by •Muslim in *al-Shāḥiḥ*: Bk.: *al-Birr wa al-ṣila wa al-ādāb* [Piety, Familial Integration and Manners], Ch.: “The Prohibition of Oppression,” 4:1944 §2577; •al-Tirmidhī in *al-Sunan*: Bk.: *Ṣifat al-qiyāma wa al-raqā’iq wa al-wara’ ‘an Rasūl Allāh* ﷺ [Description of the Resurrection, Heart Softeners and the Scrupulousness of Allāh’s Messenger ﷺ], 4:656 §2495; •Ibn Abi Shayba in *al-Muṣannaf*, 6:72 §29557; •Abd al-A’lā b. Mashar in *Nuskhat Abi Mashar*, 1:23 §1.

first of you and the last of you, the human of you and the jinn of you, to be as corrupt as the most corrupt heart of any one man of you, that would not decrease My kingdom a bit. O My servants! Were the first of you and the last of you, the human of you and the jinn of you, to stand on a single plain and ask of Me, and were I to grant everyone what he asked, that would not decrease what I have, any more than a needle decreases the sea if put into it [and then taken out]. O My servants, it is but your deeds that I count for you and then recompense you for, so let him who finds good praise Allah, and let him who finds other than that blame no one but himself.”

Reported by Muslim, al-Tirmidhī and Ibn Abī Shayba.
According to al-Tirmidhī, “This is a fine tradition.”

٥/٥. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ قَالَ: إِنَّ عَبْدًا أَصَابَ ذَنْبًا وَرَبَّمَا قَالَ: أَذْنَبَ ذَنْبًا فَقَالَ: رَبِّ أَذْنَبْتُ وَرَبَّمَا قَالَ: أَصَبْتُ فَاعْفِرْ لِي. فَقَالَ رَبُّهُ: أَعَلِمَ عَبْدِي أَنْ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ وَيَأْخُذُ بِهِ؟ غَفَرْتُ لِعَبْدِي. ثُمَّ مَكَثَ مَا شَاءَ اللَّهُ ثُمَّ أَصَابَ ذَنْبًا أَوْ أَذْنَبَ ذَنْبًا فَقَالَ: رَبِّ، أَذْنَبْتُ أَوْ أَصَبْتُ آخَرَ فَاعْفِرْهُ. فَقَالَ: أَعَلِمَ عَبْدِي أَنْ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ وَيَأْخُذُ بِهِ؟ غَفَرْتُ لِعَبْدِي. ثُمَّ مَكَثَ مَا شَاءَ اللَّهُ ثُمَّ أَذْنَبَ ذَنْبًا وَرَبَّمَا قَالَ: أَصَابَ ذَنْبًا قَالَ: رَبِّ، أَصَبْتُ أَوْ قَالَ: أَذْنَبْتُ آخَرَ فَاعْفِرْهُ لِي. فَقَالَ: أَعَلِمَ عَبْدِي أَنْ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ وَيَأْخُذُ بِهِ غَفَرْتُ لِعَبْدِي ثَلَاثًا فَلْيَعْمَلْ مَا شَاءَ.

رَوَاهُ الْبُخَارِيُّ وَأَحْمَدُ.

5/5. According to Abū Hurayra رضي الله عنه,

“I heard the Prophet ﷺ say, ‘A servant committed a sin and said, “O my Lord! I have committed a sin” or he said, “I have erred,” “so

⁵ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Tawḥīd* [Divine Unity], Ch.: “The Words of Allāh, Most High: ﴿They want to replace the speech of Allāh﴾, 6:2725 §7068; •Aḥmad b. Ḥanbal in *al-Musnad*, 2:405 §9245; •al-Ḥākim in *al-Mustadrak*, 4:270 §7608 (who said, “This is a rigorously authentic narration that fulfills the conditions of al-Bukhārī and Muslim.”); •al-Bayhaqī in *al-Sunan al-kubrā*, 10:188 §20553, •al-Arbaʿūn al-ṣuḡhrā, 1:30 §9.

forgive me." His Lord said, "Does My servant know that he has a Lord who forgives sins and seizes on that account? I forgive him." Then he refrained from sin until Allah willed. After some time, the man committed another sin and said, "O my Lord! I have committed a sin, (or I have erred,) so forgive me." His Lord said, "Does My servant know that he has a Lord who forgives sins and seizes on that account? I forgive him." He again abstained until Allah willed. After some time, the man committed yet another sin and said, "O my Lord! I have committed a sin, (or I have erred,) so forgive me." His Lord said, "Does My servant know that he has a Lord who forgives sins and seizes on that account? I have forgiven My servant the third time as well. So let him do what he likes."

Reported by al-Bukhārī and Aḥmad.

٦/٦. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيمَا يَحْكِي عَنْ رَبِّهِ سُبْحَانَهُ قَالَ: أَذْنَبَ عَبْدٌ ذَنْبًا، فَقَالَ: اللَّهُمَّ، اغْفِرْ لِي ذَنْبِي. فَقَالَ تَبَارَكَ وَتَعَالَى: أَذْنَبَ عَبْدِي ذَنْبًا فَعَلِمَ أَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ وَيَأْخُذُ بِالذَّنْبِ. ثُمَّ عَادَ فَأَذْنَبَ فَقَالَ: أَيُّ رَبِّ اغْفِرْ لِي ذَنْبِي. فَقَالَ تَبَارَكَ وَتَعَالَى: عَبْدِي أَذْنَبَ ذَنْبًا فَعَلِمَ أَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ وَيَأْخُذُ بِالذَّنْبِ. ثُمَّ عَادَ فَأَذْنَبَ فَقَالَ: أَيُّ رَبِّ اغْفِرْ لِي ذَنْبِي. فَقَالَ تَبَارَكَ وَتَعَالَى: أَذْنَبَ عَبْدِي ذَنْبًا فَعَلِمَ أَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ وَيَأْخُذُ بِالذَّنْبِ. اْعْمَلْ مَا شِئْتَ فَقَدْ غَفَرْتُ لَكَ. قَالَ عَبْدُ الْأَعْلَى: لَا أَدْرِي أَقَالَ فِي الثَّالِثَةِ أَوِ الرَّابِعَةِ: اْعْمَلْ مَا شِئْتَ.

رَوَاهُ مُسْلِمٌ وَأَحْمَدُ وَابْنُ حِبَّانَ.

6/6. According to Abū Hurayra رَضِيَ اللَّهُ عَنْهُ, the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ narrated from Allah, "A servant committed a sin and said, 'O Allah, forgive me my sin.'

⁶ Set forth by •Muslim in *al-Shaḥīḥ*: Bk.: *al-Tawba* [The Repentance], Ch.: "The Acceptance of Repenting from Sins," 4:2112 §2758; •Aḥmad b. Ḥanbal in *al-Musnad*, 2:492 §10384; •Ibn Ḥibbān in *al-Shaḥīḥ*, 2:392 §625; •Abū Ya'la in *al-Musnad*, 11:408 §6534; •al-Ḥākim in *al-Mustadrak*, 4:270 §7608 (who said, "This is an authentic tradition conforming to the stipulation of the two Shaykhs [i.e., al-Bukhārī and Muslim])

Allah ﷻ said, 'My servant committed a sin and knew that he had a Lord who forgives sins and also calls him to account for sinning.' (So He forgives him.) That servant then committed another sin and said, 'O Allah, forgive me my sin.' Allah ﷻ said, 'My servant committed a sin and knew that he had a Lord who forgives sins and also calls him to account for sinning.' (So He forgives him.) That servant then committed yet another sin and said, 'O Allah, forgive me my sin.' Allah ﷻ said, 'My servant committed a sin and knew that he had a Lord who forgives sins and also calls him to account for sinning. (O My servant,) do as you like, for I have forgiven you.' 'Abd al-A'lā [one of the narrators] added, "I do not know if the statement 'do as you like' was after the third or fourth time."

Reported by Muslim, Aḥmad and Ibn Ḥibbān.

٧/٧. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: إِنَّ رَجُلَيْنِ مِمَّنْ دَخَلَ النَّارَ اشْتَدَّ صِيَاحُهُمَا. فَقَالَ الرَّبُّ ﷻ: أَخْرِجُوهُمَا. فَلَمَّا أُخْرِجَا قَالَ لَهُمَا: لِأَيِّ شَيْءٍ اشْتَدَّ صِيَاحُكُمَا؟ قَالَا: فَعَلْنَا ذَلِكَ لِتَرْحَمَنَا. قَالَ: إِنَّ رَحْمَتِي لَكُمْ أَنْ تَنْطَلِقَا فْتَلْقِيَا أَنْفُسَكُمَا حَيْثُ كُنْتُمَا مِنَ النَّارِ. فَيَنْطَلِقَانِ فَيُلْقِي أَحَدُهُمَا نَفْسَهُ فَيَجْعَلُهَا عَلَيْهِ بَرْدًا وَسَلَامًا. وَيَقُومُ الْآخَرُ فَلَا يُلْقِي نَفْسَهُ. فَيَقُولُ لَهُ الرَّبُّ ﷻ: مَا مَنَعَكَ أَنْ تُلْقِي نَفْسَكَ كَمَا أَلْقَى صَاحِبُكَ؟ فَيَقُولُ: يَا رَبِّ، إِنِّي لَا رَجُوءَ أَنْ لَا تُعِيدَنِي فِيهَا بَعْدَ مَا أَخْرَجْتَنِي. فَيَقُولُ لَهُ الرَّبُّ: لَكَ رَجَاؤُكَ. فَيَدْخُلَانِ جَمِيعًا الْجَنَّةَ بِرَحْمَةِ اللَّهِ.

رَوَاهُ التِّرْمِذِيُّ وَابْنُ الْمُبَارَكِ.

7/7. According to Abū Hurayra رَضِيَ اللَّهُ عَنْهُ, Allah's Messenger ﷺ said,

"The two of the men who would enter the Hellfire would severely scream therein. The Lord would say, 'Take them out.' When taken out, Allah would ask them, 'Why were your screams so severe?' They

⁷ Set forth by •al-Tirmidhī in *al-Sunan*: Bk.: *Ṣifāt jahannam ‘an Rasūl Allāh* ﷺ [The Description of *Jahannam* as Told by Allāh's Messenger ﷺ], 4:714 §2599; •Ibn al-Mubārak in *al-Musnad*, 1:68 §III.

would say, 'We did that so You would have mercy upon us.' Allah would say, 'My mercy for you both is that you return to your places in the Hellfire and cast yourselves therein.' Both of them would leave and the first man would cast himself back into the Hellfire and He [Allah] would make it a coolness and safety for him. The other one would hesitate and would not cast himself back into the Hellfire. The Lord would ask him, 'What prevents you from casting yourself back into Hellfire as your companion did?' The man would say, 'O my Lord! I hope that You do not cause me to return to it after having taken me out.' The Lord would say to him, 'Your hope shall be fulfilled,' and then both men would enter Paradise out of Allah's mercy."

Reported by al-Tirmidhī and Ibn al-Mubārak.

٨ / ٨. عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: يَقُولُ اللَّهُ تَعَالَى: يَا عِبَادِي، كُلُّكُمْ ضَالٌّ إِلَّا مَنْ هَدَيْتُهُ فَسَلُونِي الْهُدَى أَهْدِكُمْ. وَكُلُّكُمْ فَعِيرٌ إِلَّا مَنْ آغْنَيْتُ فَسَلُونِي أَرْزُقْكُمْ. وَكُلُّكُمْ مُذْنِبٌ إِلَّا مَنْ عَافَيْتُ فَمَنْ عَلِمَ مِنْكُمْ أَنِّي ذُو قُدْرَةٍ عَلَى السَّمْعَةِ فَاسْتَغْفِرْنِي غَفَرْتُ لَهُ وَلَا أُبَالِي. وَلَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ وَحَيْكُمْ وَمَيِّتَكُمْ وَرَطْبُكُمْ وَيَابِسُكُمْ اجْتَمَعُوا عَلَى أَتَقَى قَلْبَ عَبْدٍ مِنْ عِبَادِي مَا زَادَ ذَلِكَ فِي مُلْكِي جَنَاحَ بَعُوضَةٍ. وَلَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ وَحَيْكُمْ وَمَيِّتَكُمْ وَرَطْبُكُمْ وَيَابِسُكُمْ اجْتَمَعُوا عَلَى أَشَقَى قَلْبَ عَبْدٍ مِنْ عِبَادِي، مَا نَقَصَ ذَلِكَ مِنْ مُلْكِي جَنَاحَ بَعُوضَةٍ. وَلَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ وَحَيْكُمْ وَمَيِّتَكُمْ وَرَطْبُكُمْ وَيَابِسُكُمْ اجْتَمَعُوا فِي صَعِيدٍ وَاحِدٍ فَسَأَلَ كُلُّ إِنْسَانٍ مِنْكُمْ مَا بَلَغَتْ أُمْنِيَّتُهُ فَأَعْطِيتُ كُلَّ سَائِلٍ مِنْكُمْ مَا سَأَلَ مَا نَقَصَ ذَلِكَ مِنْ مُلْكِي إِلَّا كَمَا لَوْ أَنَّ أَحَدَكُمْ مَرَّ بِالْبَحْرِ فَعَمَسَ فِيهِ إِبْرَةً ثُمَّ رَفَعَهَا إِلَيْهِ. ذَلِكَ بِأَنِّي جَوَادٌ مَاجِدٌ أَفْعَلُ مَا أُرِيدُ. عَطَائِي كَلَامٌ وَعَذَابِي كَلَامٌ. إِنَّمَا أَمْرِي لِشَيْءٍ إِذَا أَرَدْتُهُ أَنْ أَقُولَ لَهُ كُنْ، فَيَكُونُ.

رَوَاهُ أَحْمَدُ وَالتِّرْمِذِيُّ وَابْنُ مَاجَهَ، وَقَالَ التِّرْمِذِيُّ: هَذَا حَدِيثٌ حَسَنٌ.

8/8. According to Abū Dharr رضي الله عنه, Allah's Messenger ﷺ said,

"Allah ﷻ said, 'O My servants! All of you are astray except those whom I have guided, so seek guidance from Me. I shall guide you. (O My servants!) All of you are impoverished except those whom I have enriched, so seek provision from Me and I shall provide for you. (O My servants!) All of you are sinful except those whom I have pardoned, so those of you who know that I am able to forgive should seek My forgiveness and I shall forgive him and I will not care. (O My servants,) were the first of you and the last of you, the living of you and the deceased of you, and the moist of you and the dry of you to be as pious as the most pious heart of any servant among My servants, that would not increase My kingdom the weight of a gnat's wing. And were the first of you and the last of you, the living of you and the deceased of you, and the moist of you and the dry of you to be as wretched as the most wretched heart of any servant among My servants, that would not decrease My kingdom the weight of a gnat's wing. And were the first of you and the last of you, the living of you and the deceased of you, and the moist of you and the dry of you to stand on a single plain and ask of Me, and were I to grant everyone what he asked, that would not decrease what I have any more than the sea is decreased if one of you passes by it and puts a needle into it and pulls it out. That is because I am the Magnanimous and the Majestic and I do as I want. My giving is but speech and My punishment is but speech. Whenever I want something all I say to it, "Be" and it becomes."

Reported by Aḥmad, al-Tirmidhī and Ibn Mājah. According to al-Tirmidhī, "This is a fine tradition."

٩/٩. عَنْ أَنَسِ بْنِ مَالِكٍ رضي الله عنه قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى: يَا ابْنَ آدَمَ، إِنَّكَ مَا دَعَوْتَنِي وَرَجَوْتَنِي غَفَرْتُ لَكَ عَلَى مَا كَانَ فِيكَ وَلَا

⁸ Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 5:154 §21405; •al-Tirmidhī in *al-Sunan*: Bk.: *Ṣifat al-qiyyāma wa al-raqā'iq wa al-wara' 'an Rasūl Allāh* ﷺ [The Description of the Resurrection, Heart Softeners and the Scrupulousness of Allāh's Messenger ﷺ], 4:656 §2495; •Ibn Mājah in *al-Sunan*: Bk.: *al-Zuhd* [The Asceticism], Ch.: "Repentance," 2:1422 §4257.

أَبَالِي. يَا ابْنَ آدَمَ، لَوْ بَلَغَتْ ذُنُوبُكَ عَنَانَ السَّمَاءِ ثُمَّ اسْتَغْفَرْتَنِي غَفَرْتُ لَكَ وَلَا أَبَالِي. يَا ابْنَ آدَمَ، إِنَّكَ لَوْ أَتَيْتَنِي بِقُرَابِ الْأَرْضِ خَطَايَا ثُمَّ لَقِيتَنِي لَا تَشْرِكَ بِي شَيْئًا، لَا تَتَيْتُكَ بِقُرَابِهَا مَغْفِرَةً.

رَوَاهُ التِّرْمِذِيُّ وَالطَّبْرَانِيُّ وَأَبُو نُعَيْمٍ، وَقَالَ التِّرْمِذِيُّ: هَذَا حَدِيثٌ حَسَنٌ.

و/و. According to Anas b. Mālik ؓ,

"I heard Allah's Messenger ﷺ say, 'Allah ﷻ says, "O son of Ādam! As long as you call upon Me and have hope in Me, I shall forgive you your sins; what sins are there in you, I will not care. O son of Ādam! If your sins reached the furthest expanse of the skies, but you sought My forgiveness, I would forgive you and I would not care. O son of Ādam! If you came to Me with the earth's weight in sins but met Me having not associated any partner along with Me, I would come to you with the earth's weight in forgiveness.'"

Reported by al-Tirmidhī, al-Ṭabarānī and Abū Nu'aym.

According to al-Tirmidhī, "This is a fine tradition."

١٠/١٠. عَنْ حَدِيثَةِ ؓ قَالَتْ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: إِنَّ مَعَ الدَّجَالِ إِذَا خَرَجَ مَاءٌ وَنَارًا. فَأَمَّا الَّذِي يَرَى النَّاسُ أَنَّهَا النَّارُ فَمَاءٌ بَارِدٌ وَأَمَّا الَّذِي يَرَى النَّاسُ أَنَّهَا مَاءٌ بَارِدٌ فَنَارٌ مُحْرِقٌ. فَمَنْ أَدْرَكَ مِنْكُمْ فَلْيَقَعْ فِي الَّذِي يَرَى أَنَّهَا نَارٌ فَإِنَّهُ عَذْبٌ بَارِدٌ. قَالَ حَدِيثَةُ: وَسَمِعْتُهُ يَقُولُ: إِنَّ رَجُلًا كَانَ فِيْمَنْ كَانَ قَبْلَكُمْ أَنَاهُ الْمَلِكُ لِيَقْبِضَ رُوحَهُ. فَقِيلَ لَهُ: هَلْ عَمِلْتَ مِنْ خَيْرٍ؟ قَالَ: مَا أَعْلَمُ. قِيلَ لَهُ: انْظُرْ. قَالَ: مَا أَعْلَمُ شَيْئًا غَيْرَ أَنِّي كُنْتُ أَبَايِعُ النَّاسَ فِي الدُّنْيَا وَأُجَارِيهِمْ. فَأَنْظُرِ الْمُؤَسِّرَ وَاتَّجَاوِزْ عَنِ الْمُعْسِرِ. فَأَذْخَلَهُ اللَّهُ الْجَنَّةَ. فَقَالَ: وَسَمِعْتُهُ يَقُولُ: إِنَّ رَجُلًا حَضَرَهُ الْمَوْتُ.

* Set forth by •al-Tirmidhī in *al-Sunan*: Bk.: *al-Da'awāt 'an Rasūl Allāh* ؓ, [Invocation from Allāh's Messenger ﷺ], Ch.: "The Virtue of Repentance and Seeking Forgiveness," 5:548 §3540; •al-Ṭabarānī in *al-Mu'jam al-awsat*, 4:315 §4305; •Abū Nu'aym in *Hilyat al-Awliyā'*, 2:231.

فَلَمَّا يَسَسَ مِنَ الْحَيَاةِ، أَوْصَى أَهْلَهُ: إِذَا أَنَا مِتُّ فَاجْمَعُوا لِي حَطَبًا كَثِيرًا وَأَوْقِدُوا فِيهِ نَارًا حَتَّى إِذَا أَكَلْتُ لَحْمِي وَخَلَصْتُ إِلَى عَظْمِي فَامْتَحِشَتْ فَخَذُوهَا فَاطْحَنُوهَا ثُمَّ انْظُرُوا يَوْمًا رَاحًا فَادْرُوهُ فِي الْيَمِّ. فَفَعَلُوا. فَجَمَعَهُ اللَّهُ، فَقَالَ لَهُ: لِمَ فَعَلْتَ ذَلِكَ؟ قَالَ: مِنْ خَشْيَتِكَ. فَغَفَرَ اللَّهُ لَهُ. قَالَ عُقْبَةُ بْنُ عَمْرٍو: وَأَنَا سَمِعْتُهُ يَقُولُ ذَاكَ وَكَانَ نَبَأًا. رَوَاهُ الْبُخَارِيُّ.

10/10. According to Hudhayfa ؓ,

“I heard Allah’s Messenger ﷺ say, ‘When the Anti-Christ appears, he will have fire and water with him. What the people will consider as fire will be cold water, and what the people will consider as cold water will be fire that will burn. If any of you encounters him, he should fall in that which will appear to him as fire, for it will be fresh cold water in reality.’ I also heard the Prophet ﷺ say, ‘There was a man from bygone people to whom the Angel of Death visited in order to seize his soul. He was asked [after his soul was seized], “Did you ever perform good deeds?” He replied, “I do not know.” He was then asked to think about it more, after which he replied, “I do not know; however, I used to trade with people in the world and deal leniently with them. I would give respite to those of straitened means and forgive the debts of those in dire straits.” Because of this, Allah allowed him to enter Paradise.’ I also heard the Prophet ﷺ say, ‘Once there was a man in his death throes who, after losing all hope of surviving, ordered his family, saying, “When I die, gather for me a large heap of wood and kindle a fire under it. When it consumes my flesh and bones, take them and crush them into a fine powder, and then wait for a windy day and cast them over the sea.” And thus they did. When Allah recomposed him, He asked, “Why did you do that?” The man replied, “It was for fear of You.” So for that, Allah forgave him.’” ‘Uqba b. ‘Āmir ؓ added,

¹⁰ Set forth by •al-Bukhārī in *al-Shāḥih*: Bk.: *al-Anbiyā'* [The Prophets ﷺ], Ch.: “What Has Been Mentioned About the Children of Israel,” 3:1272 §3266, and in Bk.: *al-Buyū'* [Trade], Ch.: “Giving Time to Someone who is Able to Pay His Debt,” 2:731 §1971.

"I heard him [the Prophet ﷺ] say that this man was a grave-digger."

Reputed by al-Bukhārī.

١١/١١. عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ أَنَّ رَجُلًا كَانَ قَبْلَكُمْ رَغَسَهُ اللَّهُ مَالًا. فَقَالَ لِبَيْنِهِ لَمَّا حُضِرَ: أَيُّ أَبٍ كُنْتُ لَكُمْ؟ قَالُوا: خَيْرُ أَبٍ. قَالَ: فَإِنِّي لَمْ أَعْمَلْ خَيْرًا قَطُّ. فَإِذَا مِتُّ فَأَحْرِقُونِي ثُمَّ اسْحَقُونِي ثُمَّ ذَرُونِي فِي يَوْمٍ عَاصِفٍ. فَفَعَلُوا فَجَمَعَهُ اللَّهُ ﷻ فَقَالَ: مَا حَمَلَكَ؟ قَالَ: خَافْتُكَ. فَتَلَقَّاهُ بِرَحْمَتِهِ.

رَوَاهُ الْبُخَارِيُّ وَأَحْمَدُ وَابْنُ حِبَّانَ.

11/11. According to Abū Saʿīd al-Khudrī رَضِيَ اللَّهُ عَنْهُ, the Prophet ﷺ said,

"There was a man among the communities before you to whom Allah had provided abundant wealth. As he was on his deathbed, he called for his children and asked, 'What kind of father have I been toward you?' They replied, 'You have been the best father.' He said, 'I have never done any good deeds, so when I die, burn my corpse and crush its remains and then scatter it on a windy day.' They did as he had asked and when Allah recomposed him, He asked, 'What motivated you to do that?' The man replied, 'You fear.' Allah then cloaked him in His mercy."

Reported by al-Bukhārī, Aḥmad and Ibn Ḥibbān.

١٢/١٢. عَنْ حُذَيْفَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: إِنَّ رَجُلًا حَضَرَهُ الْمَوْتُ. لَمَّا آيَسَ مِنَ الْحَيَاةِ، أَوْصَى أَهْلَهُ: إِذَا مِتُّ فَاجْمَعُوا لِي حَطَبًا كَثِيرًا ثُمَّ أَوْرُوا نَارًا حَتَّى إِذَا أَكَلْتُ لَحْمِي وَخَلَصْتُ إِلَى عَظْمِي فَخَذُّوْهَا فَاطْحَنُوهَا فَذَرُونِي فِي الْيَمِّ فِي يَوْمٍ

¹¹ Set forth by •al-Bukhārī in *al-Shaḥīḥ*: Bk.: *al-Anbiyā'* [The Prophets ﷺ], Ch.: "The Narration of the Cave," 3:1282 §3291, and in Bk.: *al-Riqāq* [Heart Softeners], Ch.: "Fearing Allāh," 5:2378 §6116; •Aḥmad b. Ḥanbal in *al-Musnad*, 3:69 §§11682, 11753; •Ibn Ḥibbān in *al-Shaḥīḥ*, 2:417 §649; •Abū Ya'la in *al-Musnad*, 2:314 §1047; •al-Ṭabarānī in *al-Mu'jam al-kabīr*, 19:423 §1026.

حَارٌّ أَوْ رَاحٍ. فَجَمَعَهُ اللَّهُ فَقَالَ: لِمَ فَعَلْتَ؟ قَالَ: خَشِيتُكَ. فَغَفَرَ لَهُ.
رَوَاهُ الْبُخَارِيُّ وَالْبَزَّازُ.

12/12. According to Ḥudhayfa ؓ,

"I heard the Prophet ﷺ say, 'There was a man who, when in the throes of death and without hope of survival, called for his family and ordered them, "After I die, gather for me a large heap of wood and kindle a fire under it. When it consumes my flesh and bones, take them and crush them into a fine powder and then wait for a hot or windy day and cast them over the sea." When Allah recomposed and raised him, He asked, "Why did you do that?" The man replied, "It was merely for Your fear." So Allah forgave him.'"

Reported by al-Bukhārī and al-Bazzār.

١٣/١٣. عَنْ أَبِي هُرَيْرَةَ ؓ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: قَالَ رَجُلٌ لَمْ يَعْمَلْ خَيْرًا قَطُّ. فَإِذَا مَاتَ فَحَرَّقُوهُ وَأَذَرُوا نِصْفَهُ فِي الْبَرِّ وَنِصْفَهُ فِي الْبَحْرِ، فَوَاللَّهِ، لَئِنْ قَدَّرَ اللَّهُ عَلَيْهِ لَيُعَذِّبَنَّهُ عَذَابًا لَا يُعَذِّبُهُ أَحَدًا مِنَ الْعَالَمِينَ، فَأَمَرَ اللَّهُ الْبَحْرَ فَجَمَعَ مَا فِيهِ وَأَمَرَ الْبَرَّ فَجَمَعَ مَا فِيهِ، ثُمَّ قَالَ: لِمَ فَعَلْتَ؟ قَالَ: مِنْ خَشِيتِكَ وَأَنْتَ أَعْلَمُ، فَغَفَرَ لَهُ.
مُتَّفَقٌ عَلَيْهِ.

13/13. According to Abū Hurayra ؓ, the Allah's Messenger ﷺ said,

¹² Set forth by •al-Bukhārī in *al-Shaḥīḥ*: Bk.: *al-Anbiyā'* [The Prophets ؓ], Ch.: "The Narration of the Cave," 3:1283 §3292; •al-Bazzār in *al-Musnad*, 7:244 §2822; •al-Bayhaqī in *Shu'ab al-īmān*, 5:430 §7160; and cited by •Ibn aḥar in *Faḥ al-Bārī*, 6:522 §3294; •al-Aynī in 'Umdat al-qārī, 16:62 §9743; •Ibn Kathīr in *Tafsīr al-Qur'ān al-Aẓīm*, 3:583.

¹³ Set forth by •al-Bukhārī in *al-Shaḥīḥ*: Bk.: *al-Tawḥīd* [Divine Oneness], Ch.: "The Words of Allāh, Most High: *They want to replace the speech of Allāh*," 6:2725 §7067; •Muslim in *al-Shaḥīḥ*: Bk.: *al-Tawba* [The Repentance], Ch.: "The Vastness of Allah's Mercy and That His Mercy Precedes His Anger," 4:2109 §2756; •Mālik in *al-Muwatta'*, 1:240 §570.

"There was a man who did not perform any good deeds and upon his deathbed, he ordered his family to take his body and burn it and scatter half of its ash in the earth and the other half in the sea. He swore by Allah, if Allah gets hold of him, He would punish him with a punishment that none of the creation has received. [So his family members did the same.] After this, Allah commanded the sea and the earth to gather the scattered dust particles of his ash and then Allah asked him, 'Why did you do that?' The man replied, 'It was out of Your fear, and You know best.' So Allah forgave him."

Agreed upon by al-Bukhārī and Muslim.

١٤/١٤. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: أَسْرَفَ رَجُلٌ عَلَى نَفْسِهِ. فَلَمَّا حَضَرَهُ الْمَوْتُ أَوْصَى بَيْنَهُ فَقَالَ: إِذَا أَنَا مِتُّ فَأَحْرِقُونِي ثُمَّ اسْحَقُونِي ثُمَّ اذْرُونِي فِي الرِّيحِ فِي الْبَحْرِ، فَوَاللَّهِ، لَئِنْ قَدَرَ عَلَيَّ رَبِّي لَيُعَذِّبَنِي عَذَابًا مَا عَذَّبَهُ بِهِ أَحَدًا. قَالَ: فَفَعَلُوا ذَلِكَ بِهِ. فَقَالَ لِلْأَرْضِ: أَدِّي مَا أَخَذْتَ. فَإِذَا هُوَ قَائِمٌ. فَقَالَ لَهُ: مَا حَمَلَكَ عَلَى مَا صَنَعْتَ؟ فَقَالَ: خَشِيتُكَ، يَا رَبِّ، أَوْ قَالَ: مَخَافَتِكَ. فَغَفَرَ لَهُ بِذَلِكَ.

رَوَاهُ مُسْلِمٌ وَأَحْمَدُ وَابْنُ مَاجَهَ وَعَبْدُ الرَّزَّاقِ.

14/14. According to Abū Hurayra رَضِيَ اللَّهُ عَنْهُ, the Prophet ﷺ said,

"There was once a man who transgressed against his own soul [spent a sinful life], and when he was in death throes he ordered his children, 'After I die, burn my corpse and turn it into a powder and then scatter my remains in the wind in the sea, for I swear by Allah, if my Lord gets hold of me, He will punish me in such a way that no one has suffered before.' And so his children did as he ordered. Allah then instructed the earth, 'Return that which you took of his dust particles,' and suddenly the man was recomposed. Allah asked him,

¹⁴ Set forth by •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Tawba* [The Repentance], Ch.: "The Vastness of Allah's Mercy and That His Mercy Precedes His Wrath," 4:2110 §2756; •Aḥmad b. Ḥanbal in *al-Musnad*, 2:269 §7635; •Ibn Mājah in *al-Sunan*: Bk.: *al-Zuhd* [The Renunciation], Ch.: "Repentance," 2:1421 §4255; •Abd al-Razzāq in *al-Muṣannaḥ*, 11:283 §20548.

‘What motivated you to do what you did?’ The man replied, ‘It was for fear of You, O Lord,’ or he said, ‘It was out of fearfulness for You.’ So for that Allah forgave him.”

Reported by Muslim, Aḥmad, Ibn Mājah and ‘Abd al-Razzāq.

١٥/١٥. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: لَوْ يَعْلَمُ الْمُؤْمِنُ مَا عِنْدَ اللَّهِ مِنَ الْعُقُوبَةِ مَا طَمَعَ بِجَنَّتِهِ أَحَدٌ وَلَوْ يَعْلَمُ الْكَافِرُ مَا عِنْدَ اللَّهِ مِنَ الرَّحْمَةِ مَا فَنَطَ مِنْ جَنَّتِهِ أَحَدٌ.

رَوَاهُ مُسْلِمٌ وَأَحْمَدُ وَالتِّرْمِذِيُّ.

15/15. According to Abū Hurayra رَضِيَ اللَّهُ عَنْهُ, Allah’s Messenger ﷺ said,

“If the believers truly knew Allah’s punishment, no one would hope of attaining to His Paradise, and if the disbelievers truly knew Allah’s mercy, no one would despair of attaining to His Paradise.”

Reported by Muslim, Aḥmad and al-Tirmidhī.

¹⁵ Set forth by •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Tawba* [The Repentance], Ch.: “The Vastness of Allah’s Mercy and That His Mercy Precedes His Wrath,” 4:2109 §2755; •Aḥmad b. Ḥanbal in *al-Musnad*, 2:334 §8396; •al-Tirmidhī in *al-Sunan*: Bk.: *al-Da‘awāt ‘an Rasūl Allāh* ﷺ [Invocations from Allāh’s Messenger ﷺ], Ch.: “Allāh Created One Hundred Mercies,” 5:549 §3542; •Abū Ya‘lā in *al-Musnad*, 11:392 §6507; •al-Daylamī in *Musnad al-firdaws*, 3:349 §5056; •al-Qurashī in *Husn al-ḡann billāh*, 1:29 §19.